

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MARCH 8, 1906.

NEW SERIES VOL. VIII. NO 10.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....\$
Cash by Nov. 1, 1906.....\$
Cash by Nov. 1, 1907.....\$
Cash by Nov. 1, 1908.....\$
Cash by Nov. 1, 1909.....\$
Cash by Nov. 1, 1910.....\$

Name.....
County.....
Post Office.....
Church.....

In 1905 about 10,000,000 volumes of the Bible were circulated.

Some one has said that "the fundamental basic human emotions are the dominant feelings of fear and hope." Granting the truth of this statement, we see a wise dispensation of Nature in the economy of human characteristics. When these two emotions are perfectly adjusted, the soul assumes its proper attitude towards God and so rises to its fullest expansion and greatest possibilities.

It is said that there is a split off from the Methodists in Tennessee, now numbering about 100 churches and a number of preachers, which called itself at first "American Christian church," and now "Christian church." This body started six years ago and seems drifting towards Baptist fundamentals. The leader, Mr. Geo. H. Jarvis, is making his headquarters at Cleveland, Tenn.—Argus.

Recently Assistant Foreign Missionary Secretary Smith made a strong plea in Clinton for the immediate evangelization of the world. He is a pleasant and forceful speaker. He believes the gospel can be speedily given to all men, and urges that it should be done without delay. The people were moved to more earnest prayer and larger giving. No mistake was made in his appointment.

In this world of decay and change it is pleasant to dwell upon things eternal that know no change. We may not know what are all the things immutable and possessed with an everlasting endurance, but we do know three of "the eternal verities" are faith, hope and love. These abide when all else ceases. Then added to those blessings we are consoled with the thought that truth will enable us to take off the corruptible and put on the incorruptible, makes us free and puts a new song into our mouths.

"All work and no play makes Jack a dull boy," is a piece of philosophy as true to life as Nature can make it. This is not only true of the young, but of the old, also. "Laugh and grow fat" is the doctrine that gives that expression of buoyancy to young and old alike. But how about laughter in him who thinks the cares of life too rigid to ever turn loose and unbend in childish glee of mirth, rest and play. "There are both philosophy and religion in rest as well as in work."

A returned missionary from China says: "The thing which impresses him on returning to America after an absence of eleven years, is the increase in the size of wastebaskets." He means the garbage barrel of the house and not the wastebasket of the editor's office. Some Chinese families would live well off what some American families throw away. Housekeepers should teach and practice the grace of frugality in the home—The judicious and careful management of anything valuable.

Many people go through life without realizing what their lives mean to those about them, without ever, in the least, suspecting that they form a part and parcel of a concentric system which receives its meaning and measure from them in preparation to the value of their meaning and measure, and that there is an intimacy of heart with heart and life with life which is made manifest by the tokens of the past so "safely and imperishably kept among their recollections."

The desires are the chief motives to all activity, so, "each man being moved by his prevalent desires, his faculties will be directed to the attainment of those things" which will evidence most of his happiness. If this be true, how important it is that we cultivate righteous desires so that our activities shall be directed to the attainment of those things that are best for us. Let us then learn "that it is even better to desire the things that we have than to have the things that we desire."

The "limbo friend" is the one you hold in doubt. You don't quite know for certain whether he means well or ill for you. His dealings are so much after the "double-dealing" sort that you cannot condemn outright, nor wholly approve. You think of him as deceitful and mean, and then chide yourself for being suspicious and uncharitable. Yet, for the life of you, you cannot free yourself of the unhappy suspicion when you review his truly disguised duplicity. Nobody likes a sneak even in a high place in the church.

We have often heard the question "is life worth living?" This depends upon whether we make the **living** worth the **life**. There is a law of compensation running throughout the aggregate of all things. The better the life, the better the living and vice versa. The better the living, the better the life. When the life is restricted, there is danger of wearing into a groove and so becoming narrow in judgment. To see things on every side and to form accurate estimates requires a clear and broad judgment which enables us not only to see the thorns in our pathway but also to see the fruits and flowers as well.

It is difficult for the finite mind to clearly comprehend the extent of God's love toward man. We are too prone to form our judgment of His love by the many things which have been put at our disposal to serve us as blessings. Indeed everything in our natural surroundings is intended for our joy, and the soul whose vision has been cleared and cultured, often rises into ecstasies of joy, while in his heart is the song of the Psalmist "the heavens declare the glory of God." Even too, man's every appetite has been given so that their unabused gratification brings extreme pleasures. But all these do not begin to measure God's love. "The gift of Christ is the only adequate measure of God's love."

Who Is the Sermon Critic, Any How?

When one of our plain men, and an average preacher, had delivered a plain and very practical sermon, on an equally plain and practical subject, and a little over-time as to length at one of our annual meetings, one of the best and most noted preachers in all the land who had heard him, approached him as he left the pulpit, and, taking him by the hand, said most cordially: "Good, very good, my brother, go on and preach just that way all you can." Another great preacher of equal ability and notoriety who was present and heard the discourse said in reply to a caviling criticism, that "the sermon was miles too long," that he "could have listened with pleasure and profit quite as much longer." Is there not something in the way of a measuring line in the way of hearing as well as in speaking in gauging the time consumed? There are far more lightweight hearers than preachers. One of the most eloquent and entertaining forty-five minute preachers of the present time has a certain consequential member of his own congregation, whose pew is well located and cushioned all right, who said to him on Monday morning after one of his specially striking sermons, "that was a splendid effort of years yesterday, so Scriptural, so practical, so appreciable, so eloquent and we all delighted to hear you; but, Doctor, some of us do grow so weary; do you not think it would help matters a little if you would cut your sermons just a bit shorter?"

"At the last anniversary of the Cheshire school, Bishop Brewster told of a minister who apologized for the shortness of his sermon by explaining that his dog had chewed up the first and last pages of his manuscript, whereupon a little boy in the congregation was heard to exclaim, 'say, I wish some body'd give our minister a purp.' This little chap reads real funny, and is a good hit at the old elongated preachers; but when the matter is reduced to its last analysis, is it not a blooming fact that it requires much more than the average preacher to suit the average 'smart Alec' boy and for that matter the giggling girl, the dandy dude, and even the garrulous old gossip who is always in the objective case, and never so happy as when she is talking the preacher down."

TOM A. HAWK.

"An Evil Under the Sun"

By N. W. P. Bacon.

I have seen an evil under the sun that needs touching up a little and a long article in the Baptist Record of the 8th Inst., offers an opportunity. Here are about the circumstances:

A man of God is called to a certain field. He labors there for several years, during which time he follows the ground, sows the seed, harrows and rolls them in to a nicety. But about the time for some reason, we know not what, God sends him to another

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field to do more sowing. The seed have not yet germinated. Another man is called and directly the seed germinate, the shoots appear and in a surprisingly short time the crop has matured and a large harvest is gathered. The congregation at once bring out the "cornet, flute, harp, sacbut, psaltry, and dulcimer, and all kinds of music," and proceed to sound forth the praises of the new man. The silence concerning the former pastor is as grim as death and as unbroken as the tomb. Let me illustrate a little. Some while ago I picked up a paper and saw an article from a pastor in Tennessee in which he modestly informed the reader that his church gave more to missions than any church in the State with but one exception, that he had the finest church house, the largest congregation and more additions in a year than anybody, etc., etc. You could see that he was modest (2) but when pressed, he "could not tell a lie," he "did it with his little hatchet." And yet I happened to know that he had succeeded one of the very best pastors and organizers in that state, and he was preceded by a man whose fervor for missions was such that he gave up the pastorate to accept an appointment as foreign missionary. And yet this little preacher climbed the walls and tooted his little horn as complacently as though he had not been preceded by two great pastors who made reaping a possibility for him. And yet no credit was given to the men who had really done the work. Another example if you please.

Some years ago a very little preacher appeared in the "Delta," perhaps wafted there by some passing zephyr. In just a few months the people were falling over each other in their wild scramble to get seated at his prayer meeting, the contributions had increased many fold and he was otherwise doing "much every way." But not a word was said about the man of God who preceded him and made his pastorate even a possibility. Some of us knew he had been preceded by one of the best men among Mississippi Baptists and who had held together the congregation in that land of sin at a time when the little preacher tooting so lustily at his horn would not have attracted nearly so much attention as a "Jaek in the box." And would you believe it? That preacher who had made such a stir in there in a month or two, was just a few months later in a new field making folks run over themselves to get to his prayer meeting.

Now to the article that furnished me with an excuse to write. I would detract not one iota from the credit due the successful young pastor of Wesson, but those of us who know John A. Lee, are not surprised that the present pastor is reaping such a harvest. And yet no word of credit in all that long article for J. A. Lee. Anyone who has heard John Lee preach as often as this writer, and who has seen him in his house to house canvass for souls knows that it was he who made the present success a possibil-

ity. Lee also preached wonderfully when he first took up his work at Wesson, but Purser had sown the seed; the present pastor is having conversions constantly, but John Lee sowed the seed.

You church members, when you are out sounding the praises of the new pastor (and you ought to praise him and advertise and encourage him), just remember that this success has been made possible by the faithful work of his predecessor.

Oxford, Miss., R. F. D. N. 2.

Texas News Letter.

My Dear Dr. Bailey:

Well, it seems that "The Baptist" has followed the example of a large majority of wise or otherwise women and changed its name by adding another to that of its own. "Mr. Record" seems to be the fortunate man, who won its hand. Congratulations are now in order and we hereby extend them in the usual old way and trust, "your life may be long and prosperous with only enough of shadows to make the sunshine more apparent."

Our Baptist people are planning large things for the Master in Texas this year.

For State Missions.

The plan is laid for the expenditure of \$100,000. This is \$15,000 more than was expended last year. With anything like a good general crop and by a consecrated effort, the \$100,000 can be reached. The rapid influx of population, attracted by rich, cheap lands into the great West, demands the enlargement of our State Mission work. Our State convention, through its wise and aggressive board of directors, is planning, as far as possible, to put missions along side the material progress of our great State. If this can be kept up till the middle of the present century, Texas will be the greatest Baptist country, to the square mile, in the world.

Each succeeding year our incomparable Secretary of Missions, Dr. J. B. Gambrell, is becoming better acquainted with the extent and needs of the work, and with the churches and pastors with whom he is working; so he has well in mind the whole situation of the mission work in the State. Hence, such plans as he and the board of directors may devise will almost certainly be carried on to completion.

It is devoutly hoped that this present convention year will be the greatest we have yet had.

Our Educational Work.

Has so enlarged that the eight schools of the correlated system are full to overflowing. All of them are pleading for enlarged facilities to accommodate the young men and women who crave to prepare themselves for the work of life. After the retirement of Dr. J. M. Carroll, as secretary of the Educational work, the commission prevailed upon Dr. S. P. Brooks, president of

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Baylor University, to become secretary of the commission, in connection with his work as president of the University, and for an indefinite time he agreed to do so, giving what time he can spend from his work in the university. He is now on the field giving the force of his young and cultured manhood to the work of raising money to better equip all our own schools to meet the demands now upon them and for enlarged work in the future. His plan is to reach, in some way, every church in the state and place upon the hearts of our people this obligation to supply Christian education.

The Memorial Sanitarium.

Now in process of erection in Dallas is under the special direction of Drs. Geo. W. Truett, R. C. Buckner and J. B. Gambrell. This is regarded as truly one of the greatest enterprise our people have now projected. "Baptist Memorial Sanitarium," as the name indicates, appeals tenderly to the very beautiful custom of perpetuating the memory of the dead, not only by an expensive tomb, stone, or a costly monument, but the "memorial feature" in this institution, suggests, that we either divide the cost of the tombstone or monument, or that we add to their cost by putting something into this sanitarium, which will tend to alleviate the pains of the suffering, cure the sick or comfort the dying.

Dr. G. W. Truett has his heart very much set on building this much needed humanitarian institution, so that the Baptists may bring the healing feature in Christian work, from its long neglected place and give to it that prominence which the examples of the blessed Christ, indicate it should occupy. The propriety and duty of building such an institution appeal to hearts of the rich and poor alike. It is confidently expected in the providence of God, the sanitarium will be completed at no distant day.

The present plan provides that it shall be the most complete institution of the kind in all the Southwest.

There were some other things I should like to say, but the growing length of my letter warns me to stop.

A. J. FAWCETT.

Farmersville, Tex., Jan. 23, 1906.

Dear Readers of the Baptist Record—Some of You.

I have been asked two or three times by pretty good brethren to write something for the Baptist Record. Then I have thought more times than named above that I would do that. It has appeared to me that the writers for our paper did well and Mother has said to me to let "well enough alone," but a matter has leaked out, so that I have got it that some of our Baptist family (I am ashamed to say it) take and read the Baptist Record and don't pay for it. Now, I am writing this in a quiet way and I don't want every body to find it out.

How shall I manage? Well, I have already spoken of Mother; she taught me a lot of

things, for instance, Mr. Smith's folks lived near us and they lacked a lot of doing what most people thought was best. Mother said, "The Smith's did trifling." Mother did not say bad words, she just said it was trifling. Then Mother could see a trifling thing in her boy as well as the Smith's, and her way to settle for my triflingness was an ideal one. She would in a quiet way get a sprout and say, "my son, come with me." She had a place for occasions like that. Then what happened, there was real impressive and it made an impression for somehow while that sprout made me smart there was love with the snarling. Now, brethren, my mother loved me and love was the reason of the above private matter between her and me for my triflingness.

Now, I want all you who have been taking the Baptist Record and not paying for it, to come with me behind the door. Now, know before you come that I have a sprout, and you may say for yourself whether it is a Christy sprout or not, alright then, here we are in this private place.

Now, first, the Baptist people are the best people on earth, because as a people they are doing more of what the Lord said do. Now, if you or anybody else don't believe that just say so and I will write the proof of it in another article. Now, that we are the best people we are trying to do the best things.

The evidence: see our mission work, State, Home and Foreign and our Educational work must be done, and done so as not to be as good as other people, but the best.

Our orphanage work to help those who are left without their natural helpers. How Christly that! Then to help our old preachers who have given their time, talent and means for our good—let them in the sunset of their life go hungering or want for clothing? The Baptist Record, our State paper, stands for all the above and more, now listen, the Master said "preach to all the world, teach them to observe all things whatsoever I command you." Solomon wrote of a lot of women, queens, concubines and virgins, but he said, "my beloved is one."

I believe we are that one and I believe that, to us that great commission named above was given. Ideal say you? Yes, ideal. Christ's will to his own beloved woman (church) a work that ought to put us all on our best Christly mettle, and it is said to be a fact that some of our folks don't pay for our paper that stands for all these good things. I'll just whisper it and say, trifling as trifling can be.

Brethren, I don't like to say the above, but let me say to one and all there is a way out of this trifling way. Pay up for the Baptist Record today and one year in advance—let us press our work.

Our Lord was always true and at the front, all of us ought to be and we must be if we are like Him.

"I intend to," somebody says. One of the most unsavory things I ever tried to eat or

wear or that I ever tried to get comfort for a wearied wife and expectant children has been the good intentions of some brethren I have met. Now, a car load of good intentions are no good to our Baptist workers at Jackson.

Let us pay up today, that is honest and we can't afford to be less than honest. Now, I am done and if, in the next month, all will pay up, some how we will all be glad and our Lord will bless us, and we will be in better shape to push our God-given work.

H. L. JOHNSON.

Nolen, Miss.

"A Correction" Corrected.

I am greatly surprised at my good brother, T. J. Miley. He must either have been looking for some one to misrepresent his work or for an opportunity to correct some one. He quoted only a part of the sentence I wrote and corrected things I said nothing about. I said nothing about the number of collections the Taylorsville church took for various and sundry purposes.

I said, "The church voted to take three collections, for missions, instead of one as heretofore—one each for Foreign, Home and State Missions." I had no reference to collections for other purposes.

Possibly I ought to have said a collection for each of the objects named, in stead of for general missions. I said State Missions, which means missions in the State through the General Association. I have not even suggested to the church to change from the General Association to the Convention.

No, Brother Miley, it is not hard "to understand the work of the General Association." I was a member of the Association for a number of years. I find in the minutes of the New Liberty 1904, that while 24 churches sent their mission money up to the General Association, 26 designated money to Foreign Missions and 17 to Home Missions. So it is not contrary to the custom of many of the churches to designate where their money should go.

I am greatly surprised at this statement of Brother Miley. "He makes it hard on the board when he designates each collection at Taylorsville."

In the first place, I do not designate each collection. In my note I said, the church voted it. Let me ask. Has not each church the right to designate where her money shall go and how it shall be used?

I believe each individual has that right although it is usually best for the majority to rule.

I believe the great need of our churches and individual members is information on the great mission question—as to the Scripture teaching, the needs of each field, the progress of the work, etc., etc.

I believe this information can be given much better and far more fully by presenting one field at a time, than by taking all missions together. This is why the church changed her plan. If Brother Miley wants to discuss these questions in the Mississippi Baptist, let him begin.

Yours truly,

I. A. HAILEY.

Mt. Olive, Miss.

B. Y. P. U.

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B. Y. P. U.

E. D. Solomon, Editor.

Young People and Evangelism.

The hour is characterized by renewed interest in evangelistic work. Men of all shades of opinion are turning their attention towards the great subject of evangelism.

It furnishes a theme for a great many pulpits.

There are many articles and books, written by the dying need of a general effort to reach every creature with the story of the cross.

I guess there are a few people in the church who have no particular interest in the subject. But such people are living in a mental mood of twenty-five years ago.

We want to discuss the work of our young people in the business of soul winning.

First, what are the conditions facing us today?

Well, let's see if we can't get at it in the following way: This old world is lost, ruined, a wreck, bound to sink, and is sinking every moment. The only thing worth doing is to rescue as many as possible and let them go.

A careful investigation will reveal some things worth prayerful consideration.

There are thirty-eight to forty-millions—exclusive of the Roman Catholics, who are not yet reached for Christ. Think, too, what little effort there is being made to reach them.

Fine young men grow up under the sound of three or four church bells, live on through a life of sin—go down to hell without one consecrated Christian going to them and telling them in private about the Christ. Oh, when we consider how many fine men and women are lost all around us, it is enough to cause us to weep tears of blood.

These people need some one to take them gently by the arm and lead them to the Master.

Now how can this be done? Young man, listen, the boy who intends to win souls, must have power in his life. And to have power he must be consecrated.

The young man or young woman who lives a pure, sweet, earnest, powerful life for Christ down in the old, morbid, blind, sin-cursed world, must know Jesus Christ as an indwelling friend. He must choose for them their books, company and kind of amusements.

You can't go to a Theatre on Saturday night and lead men to Christ on Sunday. Oh, for pure, consecrated young people. This old world has a keen appreciation of the genuine.

Then we must go get the people. There is not one passage of Scripture to be found commanding sinners to go to church. Whereas, on the other hand, hundreds are calling us to go out and get them.

Can boys and girls become powerful soul-winners?

They can if they can talk, and if they can't speak they can sow the town down in good tracts.

Boy, if you are willing to let Christ take your life He will make you a fisher of men.

If we could get our young people to see their possibility in this business of soul-winning this country would soon close its jails.

Did you ever stop to think that Jesus Christ did His work and died a young man? John the Baptist was a young man when he rebuked the king for his sin which resulted in his death. Daniel was a young man when he went into Babylon and revolutionized the whole kingdom. In fact, it is said there is not one reference in the Bible to a young man falling.

Young men and women have the greatest opportunity of all to be powerful soul-winners.

Take a young woman's life. She has so much time to devote to her work. If she is in she has an opportunity to speak to a great many each day and distribute good tracts over town.

One young woman, wholly given to God, can turn a whole town upside down for God's cause.

Young people, give yourselves to God, right now, and ask Him to direct you in catching souls.

Study your Bible daily, pray as you are about your work, speak to everyone you go with about your Christ.

OTTO BAMBER.

The Revival at Wesson.

For some months the tide of revival spirit in our town has been rising; God has been saving souls daily. Many have been led to pray for a general awakening and we believe it is coming.

Oh, my brethren, let's call our people to prayer, God is ready to baptize this whole country with his mighty power.

Every revival begins in the hearts of a few earnest, consecrated, holy believers. Why don't we preachers begin as never before to call on God? A few weeks ago we were led to begin to meet every night to pray for a great ingathering of souls. God had been adding about four each week to our church, but we were not satisfied with so few.

It came to me to go to McComb City, and if possible, secure the aid of Brother Solomon to assist in a meeting. When I reached McComb I found him preparing to write me, I had never met him. I said: "Will you go to Wesson and preach for us?" He said, "yes." He came, and I have never heard such powerful gospel sermons as he preaches. At once the town took fire. They began to be converted by crowds. Grown, hard, strong men. Up to date we have received between 65 and 70.

The whole town and district seems to be under the spell of it.

Brethren, this work is of God, won't you pray that the whole country shall be saved, right now?

God is using Brother Solomon, and we may expect great and glorious things of him.

My desire is to see all the churches rise in the might and power of God and begin to realize the tremendous force we have at our command. Oh, my dear brethren, today is the day of mighty things.

Yours for the evangelization of the world,

OTTO BAMBER.

Some of our ministerial students are already wise in winning souls. At his last appointment at New Salem, Franklin county, Rev. H. R. Holcome welcomed twelve converts to Christ and about 50 men and women asked for prayer on their behalf.

Happily for us it is heart-belief, not head-belief, that saves. This mind of man is a strange lumber-room of jumbled thoughts and disordered conceptions, but God does not judge by these but by the attitude of the heart, the seat of the affections toward him. We are prone to condemn a man for what we conceive to be his wrong-headedness. He who looks upon the heart condemns only for wrong-headedness.—Examiner.

Some Notes From Vicksburg.

In obedience to the kind solicitations of the "Senior Editor" I thought I would send you a few items of Baptist news from "The City on the Hills."

Baptist affairs seem to be in a hopeful condition in many respects. The enthusiasm and activity of the First Church is indeed gratifying to behold. Our repairing enterprise gathers momentum, and it is now confidently believed that when the hosts of the Lord assemble in July they will find an attractive and commodious building in which to assemble.

The pastor of the First Church has been very much encouraged over the splendid increase in the audiences which now assemble at the First Church. The Wednesday night prayermeetings have also become a distinct spiritual time of refreshing to all who attend.

The hopefulness of our enthusiastic Sunday School superintendent, Judge George Anderson, is only equaled by his activity. Our whole Sunday School is planning a forward movement.

We were all saddened by the death of the bright little son of Pastor Mahoney, of Calvary Church. The little fellow had been sick for some time, during which hope alternated with despair, at last, Sunday night, Feb. 25, at 2 o'clock, the Heavenly Father took his own.

Rev. W. J. Bolin, pastor of the First Church of Baton Rouge, La., and a particular friend of Brother Mahoney's conducted the funeral, assisted by the pastor of the First Church. The funeral occurred at Calvary Church Tuesday morning at 10:30. The following day the remains were accompanied by the sorrowing grand mother to Walnut cemetery, Nashville, Tenn., for interment.

Brother Mahoney and family leave Friday, March 2, for their new home in New Orleans. The prayers of a devoted people go with them.

It is confidently hoped and expected that Calvary Church may soon be guided to the settlement of a worthy successor to Brother Mahoney, who has wrought so earnestly and efficiently here.

A few of the brethren, pastors out in the State, have been so kind and helpful as to write to one or both of the Vicksburg pastors advising them of some Baptists of their church, moving to this city. Such an act is a great kindness, and we appreciate it very much, only requesting that more of our pastors who might know of people moving to Vicksburg, would do so too.

It is a pleasure to read of our Master's work among the churches as reported from time to time in "The Baptist Record."

HOWARD L. WEEKS,
Pastor First Church.

Home Missions.

While you are planning for the year

1906, Christian friend, be sure to take the Lord into your calculation. He is a great factor in every man's life. And he is a very poor mathematician who overlooks the part God occupies in problems of his life. What would happen, if recognizing the importance of making him your guide, you should decide to direct your life by God's will, as far as he will enable you to see it.

Of course we are not able to determine what God's will is in many a matter that comes before us. But it is equally true that in most cases we do or may know. Great changes would take place in the lives of many of the readers of these lines should they decide to do God's will in cases where they may easily know God's will.

"What'er God's will, let that be done, His will is always wisest. His will will all thy faith return, Who to that faith ariseth."

Should God send an angel down from Heaven to ask for your honest opinion as to your duty in extending God's kingdom over the world, there would be a prompt answer, if you are an intelligent Christian. If all of us would face that question as honestly as if it were borne to us by an angel, the amount of missionary work over the world would increase very fast—the millennium would hasten on.

There is a Baptist minister located in Atlanta, Ga., who was born in the good old State of Mississippi, educated at Mississippi College, a pastor for some years in his native state, and a man of sunshine, brains and eloquence. I refer to Brother B. D. Gray, secretary of our Home Mission Board.

He is sending out an earnest call to the Baptists of the South for help to lengthen the cords and strengthen the stakes in multitudinous places over our Southern country. The need is great. The cause of Christ is actually suffering in many places for lack of help. Brother Gray is calling to pastors, churches and individuals for aid to supply this need. I think you should consider his call as a message from Heaven sent through him to you, for he is God's servant, doing God's work in God's way.

If you have done nothing for Home Missions this convention year, please put this question to yourself: "What does God want me or my church to do this year to aid the Home Mission Board to do this much needed work?" When you have decided what God's will is concerning the matter and have acted upon it, the cause of Christ will be better off. If each will do what God wants him to do for Home Missions, and when he wants him to do it, our Mississippi brother in Atlanta, in charge of affairs there will be prouder of his State than ever before. God, our Maker, will look down with a smile upon us because we have helped in his way to extend his kingdom and we will be in the path of God's blessings and sweet Christian experiences.

I. P. TROTTER.

Hattiesburg, March 1, 1906.

College Tidings.

Saturday morning I passed through the storm-stricken city of Meridian on my way to Macon. The wreck and ruin were sad to look upon and many hearts will go out in sympathy to the stricken people of that godly city.

Our service at Macon Sunday was greatly hindered by the fact that a number of the prominent members had gone to Meridian to look after relatives and friends. I was told that it was the smallest congregation that had gathered in our church there for many Sundays. In spite of that, however, we pushed the college subscriptions up to \$500. I owe special gratitude to Pastor Austin J. Thames and Deacon Z. T. Dorrah for kindness rendered. Pastor Thames was reared in Alabama and educated at Howard College. He had the good sense, however, to marry a splendid Mississippi girl, and he takes hold of Mississippi affairs like a Mississippi College man. One of his deacons in a series of kind remarks about his pastor, said to me, among other things: "Thames is a big preacher. The church there is making rapid progress under his ministry. They do not forget, however, to speak over and over again of the consecrated and able services rendered by their former pastor, Rev. W. C. Grace, now of Gulfport."

I had the pleasure, on Sunday afternoon, of a few minutes in the home of the aged and honored Bro. J. H. Buck, who makes his home in Macon and preaches at Seoba and Elon. He is now in his eightieth year, and yet he is working with the zeal of a young man. He has just finished a new church at Seoba. Our Baptist church there is very week financially, and there is a five-hundred-dollar debt on the house. Brother Buck himself advanced a considerable part of this in order that the church might be completed. If a hundred brethren would send him \$5 apiece it would lift a great burden from an aged, consecrated heart and in addition, it would be money well spent for the cause of Christ.

I am glad to say that Mississippi College is moving rapidly under the able management of Acting President J. W. Provine. The enrollment has reached about 350, and new ones are entering almost every week. But for the yellow fever and quarantines, we would earnestly have been in the Delta. We would easily have reached 400 this session. Let everybody pull for a big attendance next year.

Yours for continued enlargement,
W. T. LOWREY.

Clinton, March 6, 1906.

Evangelist Frank M. Wells has been conducting meetings in the East for four months. His meeting with the First Baptist church at Morilton, N. J., was greatly blessed of God. He is soon to come South. Pastors who want his help are asked to write him Memphis, Tenn.

Last Lord's Day was a good one at Canton. Congregations were excellent. There were six accessions. Pastor was much encouraged. The power of the recent revival still lingers in the town.

Brother G. W. Lee writes: "As we do not have preaching in this part of the Delta very often and for the benefit of the Baptists that live near here, please state that Rev. J. H. Lane of Magnolia, Miss., will be here and preach for us the 3rd Sunday in March."

Things Happen in Silence.

"Come tune with our own heart upon our bed, and be still," said the Psalmist, and many a soul has first learned through silence the way to duty.

People have come to meeting when nothing was said, and have gone away entirely different people.

So testified a visitor from England, lately, in a New England meeting on ministry. Silence allows a hearing for that more vital speaking which is without words. In meetings for worship which permit the hearing of the "still, small voice," men are thrown upon the sight of themselves. They cannot hear this long, without turning to the way of escape—the equally inward revelation of their Savior's love and life—known in the authority of the true and holy witness.

"A combined silence" of living worshippers seem to carry within it a peculiar virtue into this effect. Some have entered such a meeting clothed as usual with their old mien, and come out of it having put on the new man.

Indeed, things do happen in silence—if the most majestic of them in nature, why not the most spiritual in grace? The bursting of buds by billions into blossoms and leaves; the mighty revolutions and speed of stupendous days by day through space; in the majesty of silence of works truly great, all proceed the littleness of that which must happen only through noise.

That certain pulsations in a thin envelope of air about one of these globes are essential to the worship worthy of the Maker and Operator of the universe, is a conception derogatory to the majesty of the King of Heaven. He being Spirit, the true part of his worship is no grosser element.—The Friend.

O

Mississippi and Foreign Missions.

It gives me great pleasure to write to the brethren of Mississippi, who have so nobly contributed in the past for the great work of world-wide evangelization, and say that God is marvelously blessing our missionaries on the foreign fields. We expect to present a report at the Convention in Chattanooga, which will cheer the hearts of the brotherhood. The annual reports are now being received, and the missionaries are reporting hundreds of baptisms. Mississippi is nobly represented with sixteen of her sons and daughters on "the far-flung battle line." She has missionaries in China, Brazil, Mexico, Japan, Africa and Argentina. Surely this is enough to stir the hearts of her people to do great things for the Master.

I am sorry to report that up to the 15th of February the receipts from Mississippi were not quite as large as they were for the same time last year. Every State has made an increase in Foreign Mission gifts except three, and I am very sorry to report that Mississippi is one of these three. It is

likely that this has been caused from several different reasons, but notwithstanding the drawbacks that state has had, I look for large receipts in the next few months.

We ask that every pastor and every layman do his best. May the Spirit of God come upon the people, and may there be great rejoicing in the grace of giving.

R. J. WILLINGHAM,
Cor. Sec.

Richmond, Va. Feb. 16, 1906.

Stuffed Peppers.

Select peppers of uniform size, cut off the stem-end, and remove the seeds and partitions. Parboil in water for five minutes, then fill each with equal parts of chopped tomatoes and cold meat; flavor with salt, butter and onion-juice. Place in a baking dish with water half an inch deep, and bake thirty-five minutes.—Woman's Companion for June.

Signs of Promise.

There have been some notable mission meetings in the churches of our State in the past two weeks. Attention has already been called to the visit of Dr. Smith to Jackson, and the responses of these two noble churches. It was my privilege on the same day to be at Hazlehurst, and see a like responsiveness on the part of the church there to the cause of missions, but this time in the interest of Home Missions. The figures, it was thought, would reach \$350, if not more. Brother Williams was able to be present, and did much to help on the good work. At night Brother Dickens of Crystal Springs, spoke to the Woman's Missionary Union, and an offering was made to North China. This writer took advantage of nearness, etc., to run down to Wesson and become acquainted with the pastor, and renew acquaintances of the church members. Brother Bamber preached at night to the largest congregation at night that I have seen in Mississippi. The Spirit was present in converting power, and there was promise of good meetings in which Brother Solomon was to be helper through the week. Announcement was made also of a mission collection for the next Lord's Day. At West Point we had a very gracious season on following Sunday and plans were arranged looking to large results, surpassing those of last year when the amount from this church was in four figures.

At Prentiss Brother Moore had for his help in the mission collection the Holy Spirit, and despite the fact of new town, new church, new church house the result was \$88.60.

Union of Rankin county, since August has to her credit \$93 with the people zealous for more that is to follow. Reagenton took on a new life last year, and is following up her interest by this check \$21, while the McComb South Side shows interest in Foreign Missions as is evidenced by this \$26.50. Mt. Olive sends greetings with this \$33.54,

while New Hope in Zion Association gives wings to the message by sending \$72.25. Old Galilee at Gloster rolls up \$151 in the midst of hard times that are peculiar to that section of the State. Brother in the flesh to Sister Ida of the Orphanage, pastor of some country churches by call of the Spirit. Brother Flowers is in line with our work of pressing the interest of Redeemer's kingdom, and sends this \$19.50. At Concord in Central Association the interest was in behalf of Home and State Missions, and the collection was \$20.60, while Cato sends to Foreign Missions \$31.82. The sound of the going is in the tops of the mulberry trees, and soon from one end of the State to the other will be glad messages of help be rolling telling of the interest in the hearts of God's people in behalf of a sin-cursed world.

Some who read this may not see the statement that was in the daily paper today, that one who went out from us thirty-five years ago landed yesterday at San Francisco totally blind. He was able to see a little and recognize the features of friends until a few days before vessel came into port. Many will join in the prayer that Brother Simmons will be successfully operated on, and that his useful life may be spared.

A. V. ROWE.

SUNDAY SCHOOL LESSON.

March 11.

"But I Say Unto You."

Matt. 5:33-48.

Motto Text—"Keep the Door of My Lips." (Ps. 141:3). The topic used by Maclaren best suits the connection and teaching of our lesson. In verses 20-48 Jesus shows how morality which he requires must exceed that taught and practiced by the Scribes and Pharisees, and shows in five illustrations that he righteousness which he enjoins must be inward and spiritual, free and complete. In each case Jesus condemns not merely the outward act of sin, but also the cheerfulness of sinful desire. Down beneath sins he finds sin. Fruits come from roots. The law against murder and adultery are the first two of his illustrations (21-32). The remaining are given in our lesson.

1. **Jesus' Law of Oaths**—33-37. Jewish teachers had correctly interpreted the law (Lev. 19:12). "Thou shalt not forswear thyself," or perjure thyself. When a man gives his word under oath he must keep it. An oath is a debt unto the Lord and every one who takes it should be sure to "perform," to pay it. All this is good teaching. But the scribes taught that no oath was binding unless it contained the name of God, or something else eminently sacred—(see Mt. 23:16-22). All other oaths they held were not binding, and might be used with impunity. Hence swearing in ordi-

nary conversation became common.

"Swear not at all," Jesus said. This is the way to avoid false swearing. But does he mean to forbid judicial oaths, or solemn affirmations, which our government allows instead? These are not profane. Jesus answered when put upon oath (Matt. 26:63). Paul called God for a witness (Rom. 9:1). The angel in Rev. 10:6 used a solemn oath. Even God is represented as taking an oath of confirmation to give assurance—Heb. 6:13-18). Such oaths are permissible. They should not be taken lightly and never unless absolutely necessary. Even then, a solemn affirmation should be used instead, when permissible. When made it should be sacredly kept.

Jesus does forbid all profanity, everything beyond a simple affirmation or denial, all light adjuration of any kind. All mendacity, for lying and swearing go together. Else why should one be put under oath who gives testimony? All flight or vain use of God's name. An oath by heaven, by earth, by Jerusalem, or by the head, has significance only because of its relation to God. The simple affirmation "yea," or negative "nay," of a good man is sufficient. Any oath of confirmation weakens a man's statement. "Say what you mean, and mean what you say." Anything beyond the simple of the evil one. An oath to make a simple word credible means that plain speech is not credible and tends to make it so. If I must swear to confirm what I say, I may become false.

2. **Jesus' Laws as to Requital of Injuries.**

—38-42.

This is the Iron Rule of Men: "Do unto others as they do unto you."—"eye for eye," "hand for hand," "like for like," "life for life." Pharisees applied this rule to private wrongs for personal revenge.

"But I say unto you," Jesus said, "so far from resisting the evil doer, from doing as men do to you, do good for evil; that is the sure and only way to overcome evil—(Rom. 12:21). So far from following the law of retaliation, go beyond the law's requirement in dealing with men, rather than cheerish and seek revenge.

That we should not take literally this teaching as illustrated in suiting, law suits, military imprisonment and borrowing, but get hold of the principle, get hold of His spirit, is evident from the conduct of Jesus, when a man struck him in his trial with a rod—(John 18:22,23). He did not seek another stroke, he did not resist by force, or ask for revenge; but in a dignified manner reasoned with the evil doer.

Should not one defend himself? If a man strikes you without provocation what should you do? "Strike back again," public opinion says. "Resist not the evil doer," Jesus says. And his Apostle exhorts, "Overcome evil with good." "Expostulate with the offender. Tell him bravely and modestly that you are a Christian and must follow Christ. The writer saw a disciple of Jesus win an evil doer in this way under the same provocation.

Two remarks from Dr. Broadus will help us in this study: (1) Jesus' teachings are not simply didactic, but polemical, aimed at existing errors and evils; and while intended to be universal in their application, they will be understood in their exact bearing when view in contrast to the wrong opinion, feeling or practice he was especially designing in each place to correct. (2) Jesus here selects an extreme case in order to exhibit more vividly the principle by which we should be guided. Better to turn the other cheek, to give up the other garment, to double the impressing officer's requisition, than to permit ourselves to practice that passionate resistance and that revengeful retaliation to which we are all prone, and which the Jewish teachers defended.

3. **Jesus' Law of Perfection**—43-48. Moses had said: "Thou shalt love thy neighbor as thyself." (Lev. 19:18). The Scribes added: "and hate thine enemy," taking for granted that this was the meaning of Moses.

Jesus gave a commandment that is new indeed. "But I say unto you," love, bless, pray for, do good to, your enemies. This is the true, the heavenly, law of retaliation. (Do not fail to read Rom. 12:20,21).

Study and enforce the reasons for loving our enemies. (1) Our Father's example (45). In this we may see what love is. It is not pleasure in one's character, approval of his conduct, delight in his association; but a desire to promote his welfare, to do him good. In our Father's example we have also a motive to this grace: "That ye may be the children of your Father which is in heaven," not become children, but behave like them, recognized and acknowledged as such. Resemblance is the test and proof of sonship. If you would be like God, then love like God does. (2) There is great religious reward for love of enemies. (Comp. verse 12). Sonship means community of nature, and heirship (Rom. 8:17). (3) Disciples of Jesus should be better and do more than outrageous sinners. Their morality should excel that even of Jewish teachers (46-47). See the difference between love as men understand it and as Jesus teaches it.

Mark our Lord's definition of perfection. He says, Be perfect because your Father is perfect, and be perfect in the sense and in the way he is perfect. Jesus is talking about love. He says, in your love of men, in your desire to promote their welfare, be perfect, not highest in the degree and intensity of your love, but complete, all comprehensive, in it. Luke reports Jesus as saying, "Be ye merciful." But mercy is love giving out in beneficence to those who have done us wrong. We need not limit the perfection enjoined to that of love. That is the specific reference, but the injunction may include moral perfection in general. Be like your Heavenly Father, and prove yourself to be his children. His perfection is our standard and motive. Our souls demand a perfect example, and our Heavenly Father will help us to attain unto it, and finally crown them with success.

Prentiss and Bassfield.

Brother Bailey:

Let me boast just a little of the work done by the churches of the two new towns above named, situated on the Mississippi Central railroad between Hattiesburg and Silver Creek.

Prentiss is just settling up for a most elegant house beautifully furnished at a cost in all of \$3,200, and with this burden not yet quite off, our Foreign Mission collection was taken amounting to \$88.60. Within less than twelve months from the day of its organization our Ladies' Society has earned and paid over to the church over \$400. The membership steadily increases.

Bassfield, with less than thirty members, at the time, decided last April to build a house. By November it was completed and paid for, and before 1905 was gone it was furnished with elegant seats ordered from the Jackson, Tenn., Seating and Cabinet Co. The house and lots with the furnishing, are well worth \$2,000, and it is almost entirely settled for. The membership now numbers seventy odd, and, as was stated by Brother Rowe in last week's Record, their Foreign Mission collection went over \$40. Let those who read this pray that a great spiritual blessing come upon the churches this year.

T. J. MOORE.

Pelahatchie.

Our church took a collection for missions today which far surpassed anything in the way of mission collection this church has ever done. The amount being near five times that of last year and this was Home and Foreign only. The other will be cared for later. Our church has always been liberal-minded but the question of giving for missions was never so presented before.

Our pastor preached a series of sermons giving very clearly the difficult phases, answering the objections so often raised by those unfamiliar with Scripture teachings on the subject, giving somewhat in detail the workshop of our Board, who are entrusted with disbursing the money contributed by the churches.

Brother Riley has taken hold of the work here with an earnestness that impresses us with the importance of doing for the Master as well as being in him.

The first work he did was to hold a ten day's meeting which resulted in a spiritual awakening not known here for years.

May the Lord's blessings abide with us.

L.

The working population of Glasgow spends annually in drink on an average of \$16,767,250, which is three times as much as it pays for rent.—Ram's Horn.

Governor Hanly of Indiana, estimates that it cost the State of Indiana last year \$100,000 simply to pay the turnkey and to supply the board of men in the county jails under the charge of intoxication.—Ram's Horn.

The Baptist Record.

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I. J. HALEY, EDITOR AND MANAGER.

H. F. STROLES, ASSOCIATE EDITOR.

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A Council in Church Discipline.

A brother asks whether a council should be called, in by a church to investigate charges against a preacher who is one of its members.

Paul wrote to Timothy: "Just an elder receive not an accusation, but before two or three witnesses" (1 Tim. 3:19). His aim was the protection of the ministry against ill-disposed men. Fidelity in his high calling would expose the preacher to the malice of such men. It is implied that there should be special care in any kind of church dealing with an elder.

Sometimes a church needs protection and vindication. But is not each church competent and authorized to manage its own affairs? Most assuredly; and any council of elders, however wise and pious, could only be advisory. Yes, the church has the authority to give power and the right to use it to deal with all its members, official and unofficial. Sometimes it may not be expedient and wise to do so without the counsel and sanction of others quite as deeply interested. The church ordains, appoints one of its own members to the ministry of the gospel; but it does this through an invited and accepted council called a presbytery. This is right and wise. A minister sustains different relations and a larger fellowship than that which is accorded other members. He can be a member of our church and be preacher and pastor of other churches. He has a kind of denominational fellowship and obligation which does not belong to other members. For that reason, a council is called to examine and ordain for the church one of its members to the gospel ministry.

If it be wise to have a council in deciding to call a man into the ministry, is it not also

THE BAPTIST RECORD.

March 8, 1906.

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equally expedient to have counsel in deciding whether one shall continue in that high and holy vocation? Some times a preacher gains and holds such influence over a congregation that he can lead a hurtful life unmolested, and give the enemies of God occasion to blaspheme. The writer believes that a council should be called in when a preacher is under trial both for the protection of the preacher and for the vindication of the church.

Our Lord warned his disciples in Matt. 5:13 against losing their influence. He says that it cannot be regained. Savorless salt cannot be restored. Christian men may, and often do lose their influence. They will be saved, and yet their works shall be burned. He who has been high in office and has fallen low in life cannot ascend to those heights again. Instances of confirmation are too common to cite even one. A preacher must have a good report from without, to remain in the ministry as well as enter it. If a preacher becomes a drunkard or an adulterer, or is addicted to other foul crimes, he should leave the ministry; and if he will not do it, he should be put out and kept out. He has lost his influence and can never regain it. Upon repentance and reformation he might be retained in the membership of the church, but never in the ministry. In such cases, the help of a wise and godly council is certainly desirable and should be secured, for the protection of good men against the malice of evil doers, and for the protection of the church against wolves in the garb of shepherds.

Brother T. A. Moore writes: "I am now settled as pastor of South Austin Baptist church, with a pleasant field and plenty of hard work before me. Have been in Texas six weeks and have gained eight pounds in weight. Wife's health is greatly improved, and says nothing will ever induce her to leave Texas again until she is called up higher. We are agreed on that sentiment, as in most everything else. But God bless

Mississippi and all the good people that choose to stay there."

Monday the senior editor ran over to Meridian and took a stroll over the storm-swept district. It was even worse than we had thought it was. No church in the city was damaged, but those in Georgetown, a suburb, were demolished. In all there must have been four hundred or more buildings, large and small, destroyed.

List of the Dead.

Patrick McGinnis, conductor on Mobile and Ohio railroad in Elmore's restaurant.

Cliff Edwards, flagman on the Mobile and Ohio railroad, killed in Elmore's restaurant.

J. P. Tarry, policeman, killed in Thornton's transfer stables.

W. R. Nelson, ex-chief of police, killed in Thornton's transfer stables.

Claude Williams, Meyer-Neville Hardware company.

Mrs. Ella Singleton, killed in her home in East End.

Mackie Slaughter, little granddaughter of Mrs. Singleton, killed in latter's home.

John R. Smith, engineer of the Southern railroad, killed at Elmore's restaurant.

James Stewart and son, killed in home in Georgetown.

Mrs. Clark, hit by falling timbers and burned to death in residence in Georgetown.

Negroes Killed.

Unknown negro man and little child; charred remains in Bucktown.

John Barnett, negro, killed in Georgetown.

David Barnett and child near fertilizer factory.

Negro woman killed near fertilizer plant. Child of Will Wright.

General Reynolds.

Ben Batts.

Tom Ramsey.

Ed Brown.

There were forty-two injured in the wreck, and some of them will yet die from their injuries. The property loss is estimated by the Evening Star at nearly \$500,000. It may prove to be more.

March 8, 1906.

THE BAPTIST RECORD.

The Golden Age

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OF

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Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no mistaking about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others and the results he has achieved seem to mark a new era in the scientific cure of catarrh. It is a simple, safe, and effective remedy, acting on the nose and throat, coughing spells, difficulty breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 173 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated booklet.

New Train Service.

In connection with the first train service of the Queen and Crescent Route via Shreveport the Missouri, Kansas and Texas R. Co. has put an additional train scheduled to leave Shreveport at 1:30 p. m. and arrive at Dallas, Texas 9:55 p. m. This new train service has been instituted especially to take care of the through passengers from Shreveport and points east thereof and will wait at Shreveport for arrival of Queen and Crescent Route fast train ensuring connections.

The M. K. & T. Railway also has a train leaving Shreveport at 11:50 p. m. connecting with the day train of the Queen & Crescent Route which carries a through Pullman sleeper to San Antonio, Texas via Dallas, Waco, and Smithville, and arriving in San Antonio at 4:05 p. m. Corresponding service is operated in the opposite direction. By means of this new double daily service of the M. K. & T. Ry., the Queen & Crescent Route is able to offer its patrons additional facilities which will be of the greatest advantage.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

March 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Program.

Subject: The Strangers
Within our Gates.

Resolutions No. 3: "Count your blessings and pass on as many as possible."

1. The Secret of Prosperity: Psa. 144: 5; Isa. 58:13-14; Duet. 28:1-2; Proverbs, Isa. 60:1-5; Matt. 25: 31-40.

2. Food For Reflection: Over 1,000,000 foreigners came to this country last year. Texas alone has 750,000 foreigners. "I go to prepare a place for you," said the Master. Let us prepare a place for some of these by helping in church-building.

3. Prayer: For foreigners, for missionaries among them, for ourselves.

4. Leaflet: "The Strangers Within Our Gates," by Marie Bahlmeier.

5. Open Parliament: Effect of Immigration on National Life.

6. Bible Spurge on Giving, to be distributed previous to the meeting with request that each be read and commented upon.

7. Prayer Thoughts: The sixteenth century was great in painters, seventeenth in philosophers, eighteenth in writers, nineteenth in preachers and inventors. Let us do our part in making the twentieth memorable for intercessors. At the Northfield Conference last year.

REBUILDING—NOT PATCHING.

A drink of water won't give a flesh-poor horse new strength; neither will a coat of paint make a tumble-down house weather-proof. If your strength is at low ebb, digestion poor, nerves weak and blood poor, you want something to make new blood and build up new strength and vigor. Scott's Emulsion is the best available remedy for enriching the blood and giving new strength to the body. It's a great flesh-builder, a valuable and reliable restorer of all wasting. Scott's Emulsion is nourishment; it doesn't patch up, it rebuilds.

100,000 cards were distributed at the meetings, on which was "O Lord, send a revival and begin in me." Are you willing to make this prayer?

8. Sentence Prayers: For Help in Being More Faithful.

9. Minutes of Last Meeting: Other Business.

10. Closing Hymn: "God Bless Our Native Land."

11. Special Petition for the Special Effort for Home Missions in March. If not supplied with literature send without delay.

THE TOPIC FOR MARCH.

The Stranger Within Our Gates.

The Touch of Human Hands.

Among the hills of Galilee, Through crowded city ways, The Christ of God went forth to heal.

And bless in olden days, The sinning and the sad of heart In anxious throings were massed To catch the Great Physician's life And touch him as he passed.

Whenever man his Brother man Upholds in helplessness, Whenever strong and tender clasp A lonely heart doth bless, The Christ of God is answering A stricken world's demands, And leading back the wandering race, By touch of human hands.

Who are the strangers within the gates of our cities? They are a mighty army of poverty-stricken people who have come from all parts of the continent of Europe and from Asia, to seek an asylum in this land of freedom. It is said that the mighty host of Bohemians in Chicago might make a city as large as Hartford, Conn., or Trenton, N. J. There are Italians enough in New York to form a city larger than Louisville. Within the last two years more than two million persons have come to this country from Italy. A large proportion of these have been starved out of their own country by enormous taxes and the scarcity of provisions. One of the sad things in connection with the mysterious problem is the fact that these people for the most part know not God. They are heathens in the Christian land, whom our Home Board is seeking to reach.

Many of us live far removed from the great centers of trade where teeming multitudes crowd the streets, day by day, the toilers, like machines, fill up the hours with their labors. We dwell, maybe, in the quiet country village where there is rarely a "stranger within the gates." But let us try to realize the needs of the great world beyond us, and let us be glad to help minister to its wants, so far as God gives the opportunity. Our contribution

toward the support of a missionary among the Foreigners in a large city may be a very small proportion of the need, but when many small offerings are added together, they make up the amount, and we have our part in the great result.

Crystal Springs, Miss.
Feb. 19, 1906.

Dear Mrs. Johnson:
Please give the County Line L. A. S. credit, in the Baptist, for the amount of \$2 for the purpose of aiding in furnishing a room in the "Margaret Home," (for boys).

(MRS.) T. E. ERVIN,
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Office of Dr. Theo. Turnbull.

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Don't take a back seat because your face happens to be marred with disfiguring pimples or other unsightly eruptions, has ugly blotches on it, or is rough and red, and scaly from tetter eruptions. You can be cured and be among those in the beauty row. To bring out the hidden beauty, to make the skin smooth and healthy, and to keep the complexion clear, fresh and beautiful, use the three great Heiskell remedies—Heiskell's Soap, Heiskell's Ointment and Heiskell's Blood and Liver Pills.

Heiskell's Soap is a combination of medicinal gums and herbs absolutely pure and very soothing and healing.

Heiskell's Ointment is the great cure for all kinds of skin diseases. Pimples, blotches, freckles and even eczema are quickly and permanently cured by its use. It cures where all alternatives, sarsaparilla, iodides and mercurial medicines fail.

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Riceboro, Ga. March 9, 1906.
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| "Government St. Ala. | 7:08 " | 4:38 " |
| "Orchard | 7:29 " | 4:59 pm |
| "Crusher | 7:36 " | 4:0 " |
| "Semmes | 7:44 " | 5:14 pm |
| "Wilmer | 8:18 " | 5:31 pm |
| "Latonia, Miss | 8:25 " | 5:46 pm |
| "Brushy | 8:33 " | 5:53 pm |
| "Donovan | 8:42 " | 6:10 pm |
| "Evinston | 8:48 " | 6:16 pm |
| "Lucedale | 9:00 " | 6:25 pm |
| "Bubank | 9:07 " | 6:35 pm |
| "Merrell | 9:17 " | 6:45 pm |
| "Leaf | 9:34 " | 7:18 pm |
| "McLain | 9:50 " | 7:22 pm |
| "Little Creek | 9:54 " | 7:28 pm |
| "Beaumont | 10:10 " | 7:38 pm |
| "Hintonville | 10:29 " | 7:56 pm |
| "Richton | 10:44 " | 8:12 pm |

South Bound—Daily.

| Stations | No. 1 | No. 3 |
|------------------------------|--------------|-------|
| NORTH BOUND. | | |
| No. 2—Daily. | | |
| 11:02 am Lv. Loper | Ar. 2:32 pm | |
| 11:16 am Lv. Ovette | Ar. 2:18 pm | |
| | Grotts | |
| 11:40 am Ar. Ellenville Jct. | 1:54 pm | |
| 12:03 pm Ar. Laurel | 1:31 pm | |
| 12:04 pm Lv. Laurel | 1:30 pm | |
| 12:18 pm Ar. Roy | 1:16 pm | |
| 12:30 pm Lv. Mossville | Ar. 1:04 pm | |
| 12:41 pm Lv. Progressive | Ar. 12:53 pm | |
| 12:47 pm Lv. Stringer | Ar. 12:47 pm | |
| 1:09 pm Lv. Bay Springs | Ar. 12:21 pm | |
| 1:29 pm Lv. Louin | Ar. 12:01 pm | |
| 1:41 pm Lv. Montrose | Ar. 11:47 am | |
| 2:00 pm Lv. Roberts | Ar. 11:30 am | |
| 2:20 pm Ar. Newton | Lv. 11:10 am | |

Hattiesburg Branch.

NORTH BOUND.

| Stations | Daily. |
|-----------------|------------------|
| No. 24. | No. 6 |
| Lv. Beaumont | 10 10 am 7 40 pm |
| Lv. Wingate | 10 45 am 7 55 pm |
| Lv. New Augusta | 11 00 am 8 01 pm |
| Lv. Mabred | 11 15 am 8 09 pm |
| Lv. Ragland | 7 51 am 8 01 pm |
| Lv. McCallum | 12 05 pm 8 33 pm |
| Ar. Hattiesburg | 12 50 pm 8 55 pm |

SOUTH BOUND.

| Stations | Daily. |
|-----------------|-----------------|
| No. 5. | No. 25. |
| Ar. Beaumont | 8 40 am 5 00 pm |
| Ar. Wingate | 8 25 am 4 25 pm |
| Ar. New Augusta | 8 19 am 4 00 pm |
| Ar. Mabred | 8 11 am 3 40 pm |
| Ar. Ragland | 7 51 am 3 01 pm |
| Ar. McCallum | 7 47 am 2 45 pm |
| Lv. Hattiesburg | 7 25 am 2 00 pm |

Ellenville Branch

| Stations | Daily Except Sunday |
|---------------------------|---------------------|
| No. 27. | No. 26. |
| Lv. Ellenville Jct. Miss. | 11 40 am |
| | Ar. 1 45 am |
| Ar. Ellenville Jct. Miss. | 12 15 pm |

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Deaths.

Dr. T. E. Morris.

Dr. T. E. Morris was born Jan. 10th, 1831; was married to Miss Mary Elizabeth Leggett Oct. 1st, 1857, who crossed over the river some 20 years ago. Brother Morris was converted at the age of 27, joined a Baptist church and entered the full work of the ministry about the year 1867 in the State of Ark. In 1868 he settled near Good Hope, Lenke County, and was called to the pastorate of Good Hope Baptist Church soon after his locating in that community, which position he held for thirty-six years in succession, and then it was only by his urgent request that the church reluctantly, on account of his advanced age and failing strength, called another pastor, but the church has ever held him in that relationship. He was pastor of many other churches in Harmony Association, namely: Friendship, New Hope, Cabbage, New Providence and Center Hill, all of which prospered under his care. He was moderator of Harmony Association when he died and had been for twenty years in succession. Besides being a pastor he was a practicing physician and his success in that profession was second to none in the community where he labored as a preacher, he was among the best in Harmony Association, and especially was he gifted in leadership. His judgment of any proposition was considered correct. His usefulness came to an end on Dec. 6, 1905 in the triumph of a living faith in his Lord and Master whom he delighted to serve. Not only does Good Hope Church and community mourn the loss of such a useful member, but Harmony Association is very much grieved; but we bow in humble submission to the Divine will and thank God that he permitted such a noble character to live in our midst.

In conclusion we would offer the following resolutions:

1. That we extend our sympathy to the bereaved family and pray the Lord's comforting grace upon them in the loss of their dear father.

2. That a copy of this paper be spread upon our church record and a copy sent to the Baptist Record for publication from which the family can get a copy.

3. That the expense of this publication be paid by the church.

H. COLLIER,
G. A. BEARD,
G. M. BOWLING,
G. W. NUTT,
ROBERT NUTT,

Committee.

Gates.

James Howard Gates has gone away. On the 17th inst., in his 21st year, he bade us "good-by" and took leave for the "Land of the blest." More than five years ago he gave his heart to God and since followed Christ in baptism. Faithfulness, loyalty, and devotion to Christ and His cause, since then, proved the genuineness of his profession. Four months of confinement and suffering, borne with patient resignation and heroic endurance, seemed only to strengthen his faith in Jesus and to bring God and heaven nearer. The end came peacefully, and, as the lingering light of eve faded low and faded out, the

golden glow of an eternal morning dawned upon the soul. A beautiful life, a heroic spirit, triumphant in death, at home with God! And yonder, the body sleeps, beneath a mound of flowers, in the Silent City of the dead. Father and mother, sisters and brother, bereaved relatives and friends, look up and forget your sorrow, be hopeful and praise the Lord, because, to those who love and serve Him,

"There is no death.
What seems so is transition:
This life of breath,
Is but a suburb of the life Elysian,
Whose portal we call death."
In loving remembrance,
J. W. DICKENS.

Feb. 24th, 1906.

Edith.

Little Edith, infant daughter of Bro. and Sister T. J. Martin, died at their home, Bald Miss., Jan. 16th, 1906, at the age of 16 months. She was a beautiful little bud transplanted from earth to bloom in heaven. This was a peculiar bereavement, since about two years ago, little Doris, their only other daughter, was taken from them at the age of four years. It may be that the Lord has taken these little ones to draw the hearts of the parents to the "better land." "The Judge of all the earth will do right."

H. W. ROCKWELL.

Mrs. Josephine Knight.

Wife of Warren W. Knight, and daughter of J. M. and Sarah Speed, was born Feb. 9th 1860, baptised into the fellowship of Leaf River Baptist Church Aug. 11th 1878 by Elder M. P. Martin; married Feb. 8th 1880, and died Jan. 30, 1906. In July 1905 she moved her membership to Lowrey's Creek Church Jones Co. Miss.

In every relation of life, as a daughter, sister, wife, mother, neighbor, friend and Christian she was faithful and true. She is missed for her seat is empty. Blessed are the dead who die in the Lord.

N. L. ROBERTSON.

Written by order of Lowrey's Creek Church March 2nd, 1906.

Henry Boyet Murphy

The Elder son of Mr. Simon and Mrs. N. E. Murphy who departed this life December, 25th, 1905. He was born March 8th, 1874. Making him 31 years 9 months and two days old.

He was a member of Napoleon Baptist Church, true to Christ and his cause.

As a Sunday School Superintendent he was loved and honored by all. The Church and Sunday School at Napoleon have lost one of her best members.

But our loss is His Eternal gain. Also the Masonic Fraternity at Diamond Lodge have lost one of their much honored members.

He fell the victim to that much dreaded disease known as Consumption, but he bore it faithfully to the end.

When he told his dear Father and Mother and Brothers that it is alright and over now. His funeral service were conducted at home by the beloved brother O. D. Bowen, then the remains were laid to rest by the Masonic Fraternity.

He leaves a father and mother and 8 brothers and relatives to mourn his loss but know that he doeth all things well. We bow our heads in humble submission

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Clinton, Miss., Jan. 20, 1906.
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sion to his will praying that we shall meet again in that home not made with hands Eternal in the Heavens.

Lives race well run.

Life's work well done.

Lives crown well won.

Now comes rest Eternal.

JOHN A. ROYET,
W. W. BENNETT,
C. S. MILLER,

Committee.

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Coming to
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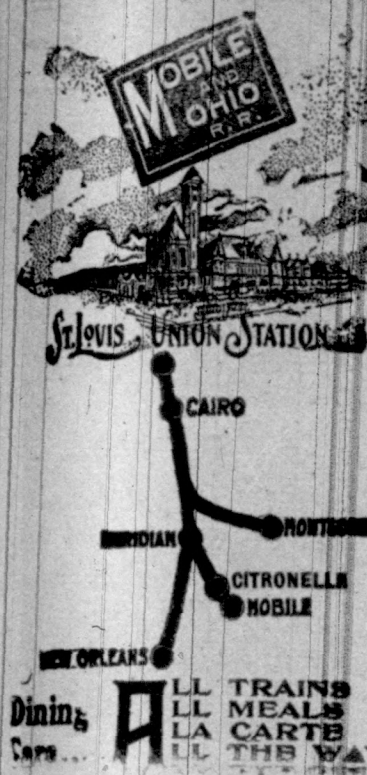
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